

Spring 2003

Koinonia

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Authors

Caryn Grimstead, Bob Neideck, Ann Snow, Skip Trudeau, Richard Twiss, Ken Fong, Stephen J. Pasiciel, Neil Friesland, Todd Ream, and Adela Hufford

KOINONIA

Spring 2003

Campus Suicide: Lessons Learned

One Church Many Tribes

Pursuing the Pearl

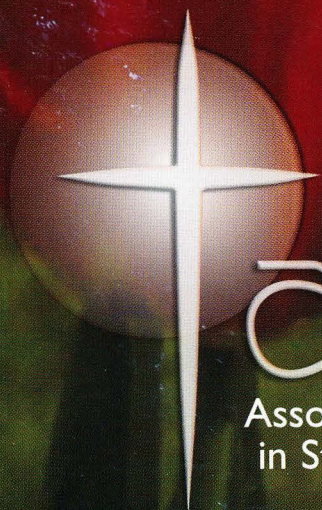
Building Inclusive Communities
in the Residence Hall

Faculty Involvement in Student Development

New Column: Thinking Theologically

My Senior Year: A Reflection
on the First Four Years

ACSD Executive Committee Ballot



acsd

Association for Christians
in Student Development

Isn't spring a grand time of year? For us in Kansas, spring comes with wild flowers, trees budding, birds singing loudly, lingering conversations outside, and the hope that one last winter blast of snow won't throw us back into our heavy coats. Each bud we see is only a sign of what is yet to come. Embracing a new season is openness to embracing change. With the anticipation of all we hope for come a few fears of the unknown.

Embracing a new season is openness to embracing change.

The disciples also tried to balance their anticipation of what was to come and their fear of losing Jesus, the Master, the Teacher, the Healer, the Messiah. As much as they wanted to believe and walk by faith – questions edged in their conversations. Luke 21:7: *Teacher, when will these things happen? And what will be the sign that they are about to take place?*

Each of us has been called to be a witness to college/university students. As we anticipate what is to come, we often fear one more snow storm. Part of the excitement for me watching a bud turn into a beautiful flower, is the unknown of which day I will see the beauty of the petals opening. Isn't it like that with the students we are serving? Which day will they finally grasp the truth of Jesus' love for them? Which day will they commit to follow wherever He leads? It is like waiting for that bud to open. Now for those of us a bit more skeptical than others – why do some buds take so long to open?

Some ACSD agenda:

- Please find enclosed ballots for the open positions on the Executive Committee. Think of those times you wanted students to engage in an activity and move beyond apathy – now is your time to set an example!! PLEASE take five minutes and vote!!

- You should have also received in the mail your registration materials for our annual conference June 2-5 at Wheaton College. Note the retreats – New Professionals and Mid-level Professionals - prior to pre-conference workshops. I hope you plan now to attend. I believe God is already richly bless-

ings the preparations for our time together. Please pray for our Wheaton College hosts.

I want to thank you for the opportunity I have had to serve as President of ACSD these past two years. I have been abundantly blessed to work with some extraordinary individuals who have shared a vision for helping ACSD grow, a strong commitment to being faithful in all we do, and some great times of eating and laughing. My prayer for ACSD continues to be *The Prayer of Jabez (1 Chronicles 4:10)* that God will bless ACSD as an organization and also each member, that God will expand the territory of ACSD, and that God will protect us.

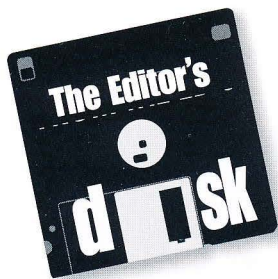
With each sign of spring that you see, may you anticipate the beauty of what God is going to do next.

Judy Hiebert
ACSD President

Vice President for
Student Development
Tabor College,
Hillsboro, Kansas



Judy Hiebert



Wisdom

In my first student development position I was very much immersed in the world of residence life as a residence hall director. In addition to close contact with students, I thoroughly enjoyed working with a group of other professionals who

functioned in a similar job as me. It was great having people around to seek advice from and bounce ideas off of. That residence life bond was naturally strong because we spent so much time together—sitting through countless meetings, enjoying much laughter and eating lots of pancakes at Friday morning breakfasts (a staff tradition)!

I also very much enjoyed being part of a larger student development staff that got together on a regular basis. At one of our staff meetings a colleague pointed out that sometimes those who work in areas other than residence life feel like they are on the outside because they don't know all the inside jokes or even understand the lingo that was sometimes used to communicate.

This new revelation made me more conscientious about connecting with colleagues who were outside of my tight-knit residence life staff. I really respected this staff member who had the courage to draw this notion to our attention. I began to develop a new appreciation and sensitivity for the people who were beyond the residence life circle. If I take the time to interact and listen I can learn a great deal from those who are a bit further along in the journey of working with students. This led me to become more intentional about seeking out the wisdom they had to offer.

To this day I marvel at those who have lived well-invested lives and possess the wisdom that only years of experience can generate. Over time I have learned from their wisdom. Here are a few "wisdom nuggets" that have made an impression on me:

- Prayer is always a good investment of time.
- Students are never interruptions—I've got time for you!
- Let your excellence of character be your last rebuttal.
- Give yourself lead time.
- Who you are is more important than what you do.
- Do it right, not fast.

At the upcoming ACSD Conference at Wheaton College I look forward to exploring the idea of generations passing along what they have learned to the next generation. The conference verse beautifully focuses our attention in this direction: "One generation will commend your works to another; they will tell of your mighty acts." – Psalm 145:4. The conference will be a great time to reflect on a generation of friends in student development who have significantly shaped my life by sharing their wisdom.

In this Spring Edition of the *Koinonia* you will catch a glimpse of our conference keynote speakers through two of the articles. I am grateful to the Wheaton staff for their gift to the Association of planning and hosting the conference. They have done a fantastic job of securing articles from conference speakers throughout the year. I am also appreciative of the other contributors to the Spring 2003 *Koinonia*. A lot of ideas and wisdom follow in these pages. Please consider joining these colleagues by submitting an article for an upcoming edition. We will all benefit from your shared wisdom!

Kim Case, Koinonia Editor
Associate Dean for Student Programs
Northwestern College, Orange City, IA

KOINONIA

SPRING 2003

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Maxim Design Group, LLC



Campus Suicide: *Lessons Learned*

by Caryn Grimstead, Bob Neideck, Ann Snow, and Skip Trudeau

Introduction

As student affairs professionals, a student suicide is something we hope to never have to confront. We know that suicides have devastating potential for families and those who have contact with the person. In fact, an anecdotal case can likely be made that ripple effects on the campus community may be more significant on a Christian college campus due to our emphasis on residential living and whole person education. However, we also know that our students are not immune to what has become the second leading cause of death among college students. Only accidents rank higher in loss of life. According to the 2000 American College Health survey, 11% of college students contemplate suicide and 2% of students attempt suicide annually. Deborah Klaus, Clinical psychologist with the University of Michigan, believes that the official statistics probably underestimate the true incidence of suicide attempts and notes that reckless driving and other high-risk behav-

iors could sometimes mask suicide attempts. There is no indication that Christian college students differ in any significant manner to college students in general. As student affairs professionals we need to be as prepared as possible to respond to the many difficult issues that an on campus suicide create. The purpose of this article is to share some of the lessons we learned as we responded to a suicide on our campus.

On October 19, 2001, during Fall Break at Taylor University, a female student committed suicide on our campus. The death occurred late at night, and within hours, staff and faculty members from Taylor's Campus Safety, Student Development, University Relations, and Academic Affairs were closely drawn in to this devastating situation. The family of the student was contacted early in the morning of October 20. The president of Taylor University made a phone call to local authorities in the student's hometown in Montana, who then contacted the family's pastor. The

pastor and state patrolman traveled out to the family's home to inform them of the tragedy that occurred. Student leaders in this student's residence hall were also notified very early in the morning of October 20 and asked to gather together all of the students remaining in the hall over break so they could be informed of what had taken place the night before.

Over the course of the next two days, constant contact took place between the student's family and Taylor's Associate Dean of Students, who had become the point person in this event. An email had gone out to the student body over the weekend, with a brief notification of the student's death. As students returned to campus, many had read the email and were aware of what had happened, but many had not. The difficult task of making sure each student returning was informed, especially in the hall where she lived, fell to the Residence Hall Directors and the student Personnel Assistants.

Sunday evening, October 21, when all students had returned from break, an all hall meeting was held in the student's hall in order to try and give the students somewhat of a clearer understanding of the situation. The students in the hall were able to connect that night and over the course of the next week in ways they had not done before. All of them shared similar feelings of sadness, wonder, and guilt, and many members of Taylor's student development staff, especially the counseling center, worked hard to allow our students to work through those feelings in a healthy manner.

According to the 2000 American College Health survey, 11% of college students contemplate suicide and 2% of students attempt suicide annually.

The handling of this on campus crisis has likely been the most challenging incident in the life of our student development staff. In many ways we were not prepared for the magnitude of the impact this suicide had on our campus. The following represents some of the lessons learned as we went through this process.

Lessons Learned

1. Magnitude of Impact: Everyone was affected differently when this tragic event occurred on our campus. Many in the student's residence hall were obviously impacted emotionally, but there were also a handful of students elsewhere around campus who were highly affected. There is no way for campus leaders to be aware of the degree to which each and every student is affected. What is important is that it is communicated to the students who are deeply hurting that it is acceptable to hurt and feel the emotions they are feeling. However, it is also vital to communicate to those less affected by the student's death that, although not everyone on campus was affected equally, they need to be respectful of those who were deeply impacted, even if they don't feel the effects. All Residence Hall Directors should hold hall meetings to communicate this to the students, not just the residence hall in which the student resided. In any situation such as this, there will always be students with little or no emotion about what has taken place, but these

students need to be reminded that many on the campus are hurting deeply. Students tend to think that if something does not directly affect them, life can go on as if nothing happened, but what they don't always realize is that someone they wouldn't necessarily expect might be impacted by the suicide in ways they wouldn't know. At least for a short while after a tragedy like this happens, there needs to be a certain spirit of respect for those who are hurting as well as a spirit of remembrance for the student's life.

2. Responding to the Family: Interaction with the family was a critical part of the overall institutional response to this incident. Interaction with the family began with the initial contact and has continued for over a year afterwards. The following are some lessons we learned about interacting with the family in the case of a student suicide. First, it is important for there to be an institutional point person who is designated as the primary contact on campus for the family. This allows the family to channel all of their communication through one person or office and avoids adding to the families' confusion by limiting the number of persons contacting them on behalf of the institution. This is not to say that appropri-

vide access for the family to resource and support persons as they are first hearing about the suicide. Third, the frequency and duration of contact with the family exceeded far beyond what would have been expected, even in comparison with other student deaths. Finally, it is important to have university representation at the funeral services. We were able to send three staff and one-student representatives to the funeral services, which allowed these persons significant opportunities to minister to and communicate with the family.

3. Emotional Toll: The suicide had a rippling effect throughout the community. The initial response was shock or disbelief. People wanted to know details because there was no context for such a tragedy amidst our community. Those who knew the student struggled most with why she committed suicide and whether or not they could have prevented it. Some students wrestled with feelings of guilt while others, who had wrestled with depression, contemplated suicide as a viable option for the first time. The taboo was broken, and university counselors worked overtime to help students process grief and stabilize those who posed a threat to themselves. Faculty and staff were also impacted, and while some professors effectively facilitated processing in the classrooms, others ignored the tragedy, presumably from discomfort rather than insensitivity. Our entire community was shaken and left with a mass of unanswerable questions and a haunting sense of vulnerability. As administration, we had been introduced to a new fear and the reality of our limited control over our community's safety.

The handling of this on campus crisis [student suicide] has likely been the most challenging incident in the life of our student development staff.

ate university representatives, such as the President and others shouldn't be in communication with the family but rather that the family needs to have one person that they communicate with and through, especially in the earlier stages. Second, it is important that the initial contact be done by local persons, preferably the family's pastor, local law enforcement personnel, or a combination of these. This will pro-

4. Grief Gap: The opportunity to grieve is critical in the aftermath of any tragedy. The grief process is individual, but there are stages that everyone goes through as they try to cope with a traumatic event. These stages include denial, anger, bargaining, depression and acceptance. Another model describes those stages as numbness, disorganization, and reorganization. Whatever model or terminology is

used we cannot be too quick in our efforts to help a campus reach the point of acceptance or reorganization. As important as it is to remember that God is in control, it is equally as important to give the campus community an opportunity to be sorrowful as well. It has been said that grief and sadness are a gift from God as a way for us, who were not created for this fallen world, to deal with sin and pain. It is important for us not to give in to our own discomfort with pain and try to provide instant reassurance that everything is okay when all involved know that all is not well.

5. Dissemination of Public Information: Determining what was and wasn't public information and then disseminating the appropriate message was an unanticipated issue for us. In our electronic age it is impossible to completely control how information about significant events is distributed. It was a challenging task to maintain an appropriate balance between informing the campus community and protecting the privacy needs of the family. What we learned is that campuses need a good crisis communication plan before they experience a suicide or other significant crisis and that the persons who will be enacting the plan need to know what their roles are and be well versed in how the plan will be put in place.

6. Follow up: The follow up response to the suicide was intense and lengthy. The counseling center played a key role in determining a university response that would discourage suicide contagion. The initial follow up included organized support and counseling for students and faculty most significantly impacted by the suicide. Residence life and the counseling center worked together to provide a pastoral presence in the student's own residence hall the first couple of weeks after the suicide. Professors and student development staff with counseling experience volunteered to help with the overflow of students requesting to meet with a counselor. Campus ministries planned a respectful evening memorial service that provided an opportunity to grieve and remember the student without giving, what could be interpreted as, positive attention to the concept of suicide. A select group was chosen to attend the funeral and be in contact with the family for comfort and the handling of logistics. These university representatives continue to provide support and contact as the fam-

ily, over a year later, continues to adjust to the loss of their child.

7. Theological Lessons: When someone dies it often raises questions in those left behind about their own faith in a God that could allow such a tragedy. When someone takes his or her own life those questions often multiply. "Why does God allow this?" "Does the Bible speak about suicide?"; "Is the person that took his or her life in heaven or hell?"; "Is suicide self murder?"; "What about euthanasia?"; "Are people that kill themselves possessed by Satan?"; "If we have unconfessed sin when we die are we in hell?"; "Is it okay to be angry at the person who took their life and at God?" The list of questions can border on infinite. What seemed to be the most effective means of dealing with individual students on these issues was to let them share their questions and their hurt, and to encourage them to seek the answers from Scripture for themselves.

8. Working with Academic Affairs: Although many professors were further removed from the tragedy, they too were impacted in many of the same ways as students. Some had likely lost a loved one to suicide, wrestled with depression in their own lives, or found themselves wrestling with their own unanswerable "what if . . ." questions, and they too needed opportunities to grieve and process. As mentioned earlier, most academic faculty effectively provided support and facilitated processing for students in their classes, but some had no idea how to respond to grieving students or the empty chair in front of them. We learned quickly that a brief training or memorandum on crisis response would have been helpful for those leading classes which were impacted by the suicide. Also, an effort needed to be made to insure that all faculty were informed of the suicide before they entered the classroom. Unfortunately, one adjunct that had not heard the news, learned of her student's death when she called her name to return her paper in class. In a time of crisis, it is easy for details to slip through the cracks, and we, as student development, must make an effort to support teaching faculty and present ourselves as a resource for our colleagues in academic affairs, especially when our community is suffering.

9. Campus Education: The aftermath of the suicide at Taylor University resulted in an

initial outpouring of requests for information. People suddenly wanted to be able to be certain that someone they cared about was not going to take their life. It was no longer "okay" to spend time alone in one's residence hall room without several people asking if you were depressed. There seemed to be two important aspects to educating the campus. The first was to get basic information to everyone, particularly residence life staff including information about the warning signs for depression and suicide. People need to be taught how to recognize when their friends are hurting and when that hurt might be more serious. There are many web sites and information resources about suicide and recognizing the cues. Making this information accessible to students, faculty, and staff is important in maintaining awareness. The second aspect to campus education was to help people get past the fear they may have about confronting someone they think may be suicidal. Many persons worry that asking someone if they are suicidal is going to "put an idea in their head." Research has shown that this is not true. It is much better to be direct without being judgmental and to offer hope without offering trite reassurances. Most importantly individuals should seek professional advice as opposed to making an assessment of suicide risk on their own.

Summary

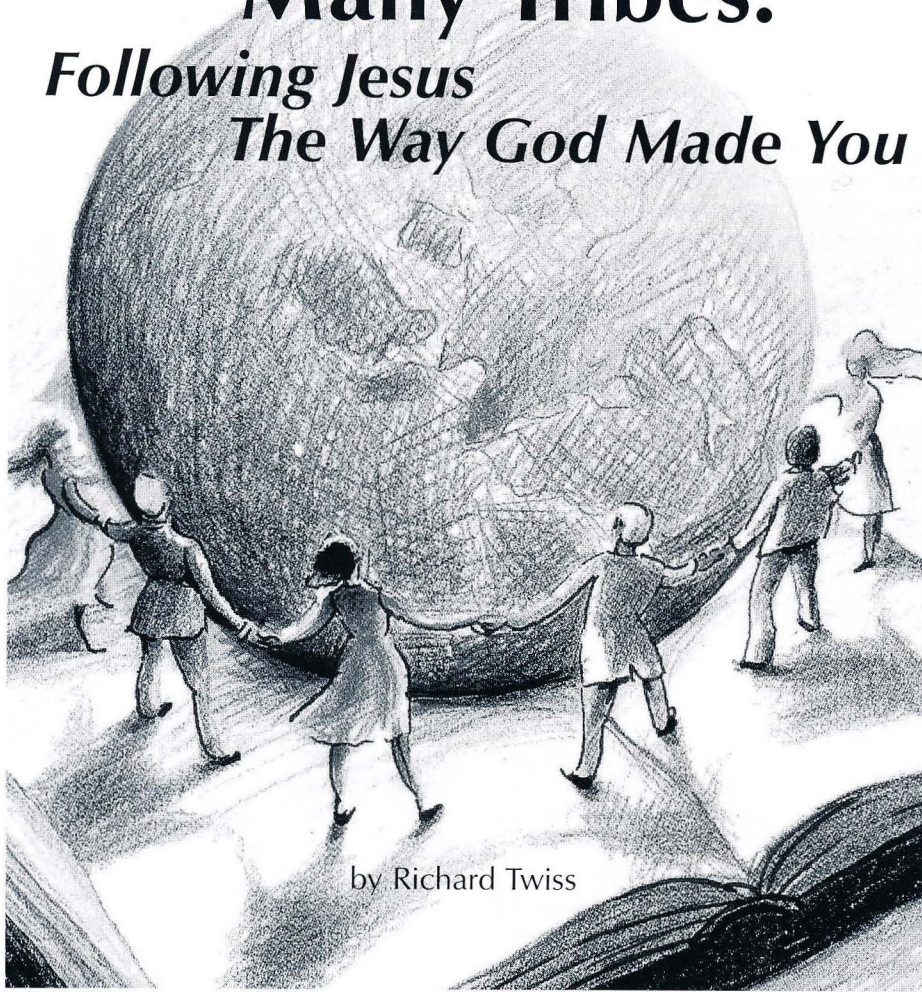
Responding to this campus suicide was a defining moment for our campus as a whole and also for our student development staff. We hope that providing this discussion of lessons we learned through this process has given readers an opportunity to examine their readiness to deal with a suicide on their campus. Our prayer is that it will never happen. However, the realities that we all face in terms of the emotional baggage our students bring with them point to the fact that we need to be prepared to deal with suicidal students and the potentiality of a campus suicide.

This article was submitted by members of the Student Development Staff of Taylor University, Upland, Indiana:

*Caryn Grimstead, Residence Hall Director
Bob Neideck, Director of the Counseling Center
Ann Snow, Residence Hall Director
Skip Trudeau, Associate Dean of Students*

One Church Many Tribes:

Following Jesus The Way God Made You



by Richard Twiss

A World in Need of Healing

People around me were crying, hugging and praying as I walked up to the young Native man sitting in the church pew. His name was Moses; and he was hunched over with his head in his hands, weeping quietly. He explained to me that he knew if he made a commitment to Jesus Christ it would mean he would have to stop hating White people and learn to love them. He didn't know if he could do that.

Moses was one who came to a crossroads in his life that evening. As we talked, he explained how his mother was in prison; his infant sister had died under very questionable circumstances while in the care of a White foster family; his own family was split up; and he was involved in gangs, drugs and alcohol. He knew that his anger

and hatred of White people would probably result in his early death or imprisonment—and he knew he wanted out. That evening he found the Holy Spirit asking him to let it all go. After we talked and cried together, we prayed and Moses was set free in Jesus Christ.

God is bringing His people together in remarkable ways in our generation. Denominational walls, racial walls, gender walls—all are beginning to come down in the Church. We have a long way to go, but we have also come a long way in the past 10 years.

A Holy Visitation

In January 1998, my friend Jim Brenn, pastor of Skyline Foursquare Church, held his second missions conference in Anchorage,

Alaska. Part of the vision for the conference was to work through some reconciliation issues among the Alaskan Native and non-Native brethren and to gain new understanding of the role of Native people relative to God's purposes for Alaska and beyond.

Something very powerful occurred at this conference on a Tuesday afternoon after I taught on the value of the cultural giftings and on the grace of Native people in God's redemptive purposes for the nations. At the close of my presentation, I showed an 18-minute video on the inaugural World Christian Gathering of Indigenous People that had been held in New Zealand in 1996. The video contained highlights from the eight-day gathering of indigenous believers from 32 countries, each group worshipping Jesus with its own unique cultural music, songs, dancing and attire.

At the conclusion of the video, a beautiful song of reflection was sung, talking about the returning of the indigenous peoples in dignity, strength, hope, courage and purity and their walking in the light and praising God because their deliverer had come. While the music played, the video showed aboriginal peoples, including a few North American Natives, dancing, praying and worshipping in various traditional cultural expressions. As the video drew to a close, I heard a few people behind me gently weeping. Slowly, the sound of their weeping increased; and I could feel the wounding and deep heart cry of the Native people in the room, including my own.

By the time the video ended and the credits were rolling, nearly everyone in the room was crying. No one even bothered to turn off the video player. I too began to cry and was soon undone, head in hands, sobbing from a deep place of loss and identification with the pain of Native people. Soon the room was filled with the weighty presence of the Spirit of God, accompanied by deep intercession with groanings—Native and White were groaning together in travail. This holy time of visitation by God among His people went on for 15 to 20 minutes. It was a time of healing of souls and release from hurt and loss for Native people.

This was a bittersweet experience because there was a sense of deep loss and, at the same time, overwhelming joy at the return of something of great value that had been lost. Some then began to speak words of prophecy. As this time ended, I asked a few

The ACSD 2002-2003 Placement Bulletin

The ACSD 2002-2003 Placement Bulletin will again include both candidates seeking positions and institutions with positions available. Placement services are available only to current ACSD members prior to the annual ACSD conference in June.

All web-based edition entries will be posted within five business days. Those submitting should log onto www.acsdhome.org and then go to the placement section. Appropriate directions are included there. Submissions will remain in the web-based listing until August 15, 2003, or until the submitter requests removal.

The only paper edition published will be distributed at the annual conference. **The Conference edition will be a compilation of those individuals who register for the placement service at the conference.**

Individuals may receive undated paper copies of the web-based publication by sending requests to:

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John Brown University
2000 West University
Siloam Springs, AR 72761-2121
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Native folks to come up and try to explain what had just happened to all of us.

People said that when they saw the Native people in the video dancing, they wanted to be free to do the same thing but felt the loss of not being able to. Several said they saw in the video what they themselves had longed for in their own lives but were afraid to try for fear of persecution from the Church. One lady said how bad she felt at the sight of others enjoying the freedom to worship in their cultural forms, a freedom they themselves had never known. An Athabaskan woman expressed great sadness because, when the missionaries came to her village, the Church had taken away their dances and now they couldn't remember how to do them anymore.

God is bringing His people together in remarkable ways in our generation. Denominational walls, racial walls, gender walls — all are beginning to come down in the Church.

One individual said he felt the Lord was giving back to them the Native culture that the devil had stolen and had attempted to destroy. As these things were shared, there was much agreement and affirmation among the people and a distinct sense of joyful hope being restored. Many of these Alaska Natives were, in their words, "set free to be Native again." This time of visitation and healing served to lay the foundation for a powerful time of reconciliation.

They Dance With All Their Might

At the conclusion of the conference on Thursday night, an Eskimo brother named Joe, a well-known traditional Native dancer in his youth, was set free to dance again after many years of repression by the Church. He had been writing new Eskimo dances and worship songs to Jesus for more than a year and was only now finding the freedom to use them before his brethren. Traditional Eskimo drums were used to worship Jesus, and almost everyone in the assembly, one by one, came up to play the drum, each being set free as he or she began to play.

Reconciliation occurred when Whites, too, were invited up on the platform to strike

the drum, because the Native brothers felt this new blessing to worship should be shared with all. The Anglo brethren who had for so long condemned the use of traditional instruments and dance were now expressing their repentance by joining in with their Native brethren to play the drum, thus affirming the value of these cultural expressions. In a very real way they were returning or restoring cultural expressions to their rightful owners in the name of the Lord.

People worshiped, sang and danced until after midnight. Many people were powerfully released to express their love for God in praise as true biblical reconciliation was being acted out beyond the beginning stage of right words!

I have witnessed this scene repeated many times across the land among people of different cultures, ethnic backgrounds, religious affiliations and gender differences,

almost always with the same wonderful results. People are looking for ways out of the destructive cycle of blame, unforgiveness, hatred and bitterness. Only Jesus can lead us out, into the promised land of reconciliation.

From Adam and Eve's disobedience and consequential expulsion from the Garden to Cain's murder of Abel, from the peoples of the earth being scattered at Babel until now, human beings have been in need of being reconciled to God and to one another. All creation is waiting for liberation, freedom, a return to its original state of sinless existence with the Creator (see Rom. 8:18-23).

Words Without Works

Reconciliation is the healing and restoring of divided or broken relationships. It is only in the fertile seedbed of repentance that true reconciliation can find life. Biblical repentance is always a turning away from a former way and turning to God, authenticated by actions. There should always be tangible evidence when true biblical reconciliation takes place between fallen man and his Creator as well as between estranged people or people groups. In simplest terms, no change of behavior toward a relationship means no reconciliation!

Many people were powerfully released to express their love for God in praise as true biblical reconciliation was being acted out beyond the beginning stage of right words!

I pastored a predominantly White church for 13 years in Vancouver, Washington. Having been teamed with my non-Native brethren in ministry for nearly 18 years, I have at least a little understanding about how some Anglo Christians view Native Americans in a cultural as well as Christian context. If I were a spiritual optometrist, I would say that in the area of cross-cultural sensitivity and awareness, many people suffer serious cases of impaired vision. Sometimes I find a confused mixture of culture and gospel. Some identify the abundance of America and her free-market economy, democracy, capitalism and even the injustices of "manifest destiny" as necessarily being Christian or being God's will. There has been little effort in this nation to

get inside the minds of Native or ethnic peoples in order to genuinely understand and empathize with their pain and experiences. Native American history is viewed with very little compassion; as a result there is still estrangement between Anglo and Native people and their cultures.

In a conversation I had with C. Peter Wagner at a conference in Seoul, South Korea, he concurred that racism is easily the most crippling disease infecting the Church today. Now it seems God is opening our hearts to Him in brokenness, repentance and forgiveness, for our own sin as well as for the sins of our fathers.

As the family of God, we are being called to bring healing to these divisions among cultures and people groups and to demonstrate to the world a power and grace to walk with one another in true honor and

respect, declaring that there is a better way—the Jesus Way.

Richard Twiss is a member of the Rosebud Lakota/Sioux Tribe. He is co-founder and president of Wiconi International and a member of the International Reconciliation Coalition. Richard Twiss will be a keynote speaker at the upcoming ACSD Conference at Wheaton College, Wheaton, IL, June 2-5, 2003.

Reference

This excerpt from *One Church Many Tribes: Following Jesus the Way God Made You*, Copyright © 2000 was reprinted by permission of the author, Richard Twiss.

Geneva College

M.A. in Higher Education

The Geneva College graduate program in Higher Education is an innovative program that emphasizes foundational concepts, contextualized learning, professional development and, at the same time, accounts for a Christian perspective throughout the process.

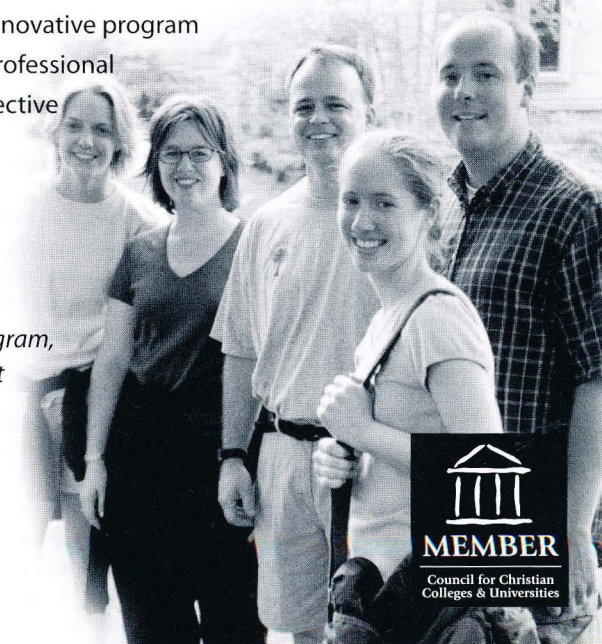
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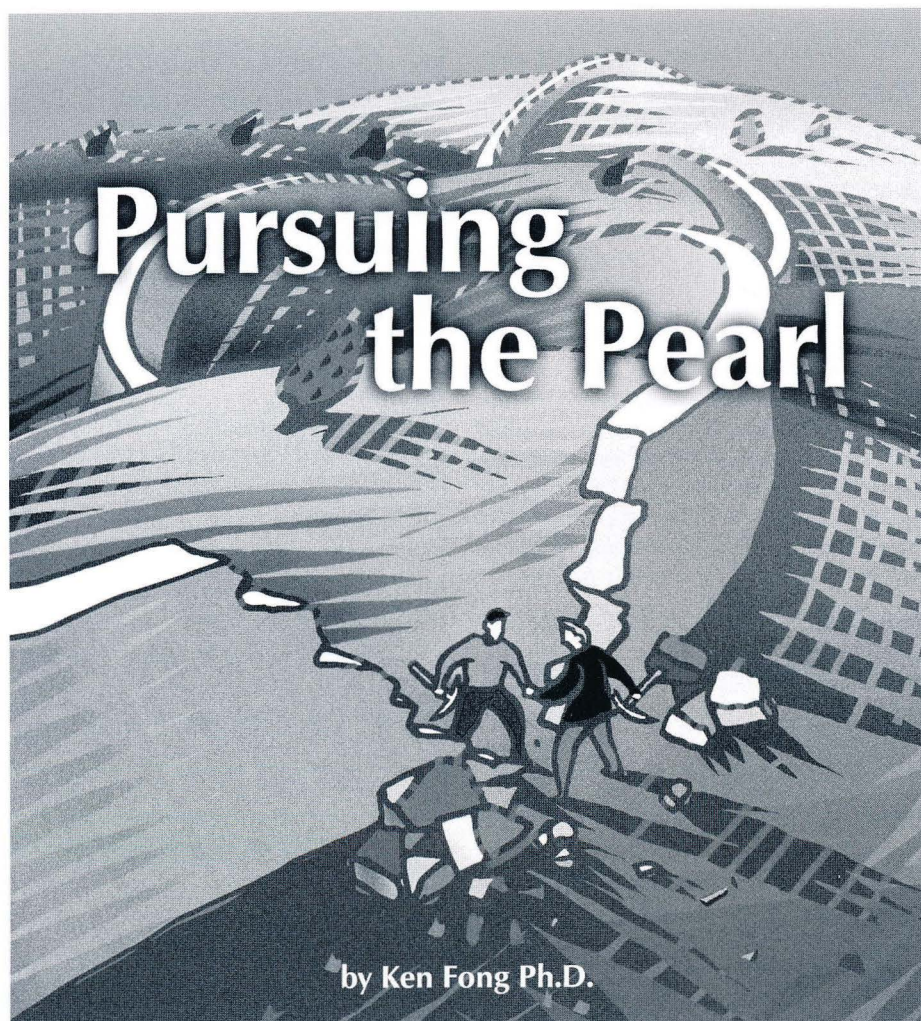
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- College Teaching

The program is delivered in two formats: 20-month accelerated program, or the institutes program—obtain a higher education degree without leaving your current position.



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Counting the Possible Costs

What might it cost your church to forge ahead in this new missionary endeavor to reach unconvinced Americanized Asian Americans? Depending on whether or not you are attempting to convert an existing mono-Asian church or to start an Asian American or multi-Asian/multi-ethnic one from scratch, the following considerations will have varying applications.

As mentioned in Chapter Five, when the Apostle Paul embarked on his mission to establish authentically Gentile Christian churches, he first had to resolve critical issues that carried over from the mother church, such as circumcision and a very Jewish way of perceiving Christianity. His solutions, while quite disturbing to many of the traditionalists, enabled him to bring the gospel to the Gentiles within their own societies and cultures. In attempting to

move beyond the somewhat concentric circles of the church and the tradition-bound, certain "circumcision" issues must be addressed and resolved if the new ministry to unconvinced Americanized Asian Americans is going to be effective.

Expanding the Role of Women

Your church must be prepared to have a more egalitarian attitude in regards to men and women if it hopes to connect with unconvinced Americanized Asian Americans. While it may strike some as being rather incongruous to refer to the role of women in the church as a modern-day *circumcision* issue, I believe that this issue will soon become much more of a sore point than it already is now. In contrast to many of their denominations' white churches that have already seen fit to confer equal status on women, more than a few theologically moderate and conservative Asian churches in America continue to preach and teach

variations on the principle of the authoritative-male/submissive-female model.

True, these unresponsive Asian congregations cite that they are only acting in accordance with the teachings of Scripture, and there is certainly biblical substance to their argument. However, lest we forget, the Judaizers who were accusing Paul of liberalism also had a Scriptural leg to stand on in regards to circumcision. Yet Paul pointed out an even more substantive but implied biblical principle—the circumcision of the heart—that they were not seeing in arguing for the validity of his teaching. In any case, he did not tell them to stop practicing circumcision; they were doing it based on their interpretation of God's law. However, he wanted them to understand that physical circumcision was not only unnecessary but also an impediment to ministering among Gentiles. *Could it be that this issue of women's roles in the 21st century Church falls into a similar category?*

Most of the Asian cultures tend to be quite chauvinistic towards women.¹ This may be why numerous Asian American Christians—women and men—have such a hard time with egalitarianism and mutual submission. There may be conflicting issues of power and servanthood that they are not yet ready to face. Please understand that my purpose here is not to convince the proponents of a strict hierarchy to change their belief. That is something they must work out with the Lord. What does concern me is that many of the people we want to affect are quite comfortable with women, including Asian American women, being educated and professionals. When so many Asian American women have been raised to be assertive, independent, and highly competent, how can they fit into churches that relegate them to subservient, passive roles? Listen to what former Apple Computer's CEO John Sculley has to say about the impact women are having in the highly-charged arena of the high tech marketplace:

As we shift toward a work world which learns to leverage intuitive and creative skills, *women will emerge as the country's most important hidden resource*. Some 30 percent of the students in the nation's top business schools today are women. A disproportionate share of them also is getting the high honors and distinctions in our universities. At Apple, where 50 percent of our managers are female, some 70 percent of our perfor-

...when the Apostle Paul embarked on his mission to establish authentically Gentile Christian churches, he first had to resolve critical issues that carried over from the mother church, such as circumcision and a very Jewish way of perceiving Christianity.

mance awards for management last year went to women.

If creativity and innovation are important in regaining our world competitiveness, women leaders may prove ideally suited for our own country's renewal. Many of the characteristics of the new-age leader are the typical personality traits that women possess.ⁱⁱ

Myriad Asian American women have already shown themselves to be of this caliber. So any church that wants to reach them and the growing numbers of Asian American men who are comfortable with the success of these women cannot afford to dodge this bullet much longer. If the Apostle Paul were alive today, he would probably be wrestling with this issue as it relates to evangelizing a large population of unreached people.

There is also the related issue of what the Asian churches in this country are going to do with the growing numbers of high-caliber women coming out of the seminaries. An article in a 1990 issue of *The Atlantic Monthly* contained the following provocative comparison:

The academic and intellectual level in seminaries would be mediocre indeed were it not for the ever increasing numbers of women, who, as their denominations began to allow their ordination, started coming to the seminaries in significant numbers in the 1960s... [W]omen students consistently score higher than men. One recent study showed that women aged twenty to twenty-four entering theological training in all denominations scored twenty points higher in the quantitative section of the Graduate Record Exam than men in the same age group. In contrast, women in professions other

than the ministry score on the average eighty points *lower* than men on this portion of the GRE.ⁱⁱⁱ [Emphasis mine.]

If it is true that the quality of Asian American male seminarians is declining and if it is also true that the current crop of Asian American females in seminary are there because the Lord has called them to be there—to become clerics, not just because they are intelligent—then what should our response be? Asian American pulpits either sit vacant for years or are inadequately filled by less gifted males while more Asian American, seminary-trained females are forced to figure out creative ways to confront the sturdy walls of opposition. If the Lord Jesus is truly calling these sisters into the ranks of the ordained, could it be that too many of our languishing or dying Asian American churches might be ignoring an important part of the Lord's provision for their rejuvenation? In the end, your personal convictions may still prevent you from affirming female pastors and church leaders. At least appreciate that there are scores of God-fearing, Word-honoring brothers and sisters who do and the Lord is blessing them, too. For without fellow Christians who are led to remove this barrier, countless unconvinced Postmodern-minded Americanized Asian Americans—male and female—will probably never come to embrace Jesus....

Rev. Dr. Kenneth Fong is senior pastor of Evergreen Baptist Church in Los Angeles, a large pan-Asian, multi-racial congregation. He will be a keynote speaker at the upcoming ACSD Conference, Wheaton College, Wheaton, IL, June 2-5, 2003.

References

ⁱThe Jews also have a very male chauvinistic culture. On my recent visit to the Holy Land, the marked separation at the Wailing Wall between the men and women spoke volumes about what the Jews believe about men and women. Men obviously had the inside track to God, while the women were basically left to be observers.

ⁱⁱJohn Sculley, *Odyssey: From Pepsi to Apple* (New York: Harper & Row, 1987) p. 419.

ⁱⁱⁱPaul Wilkes, "The Hands That Would Shape Our Souls," *The Atlantic Monthly* (December 1990).

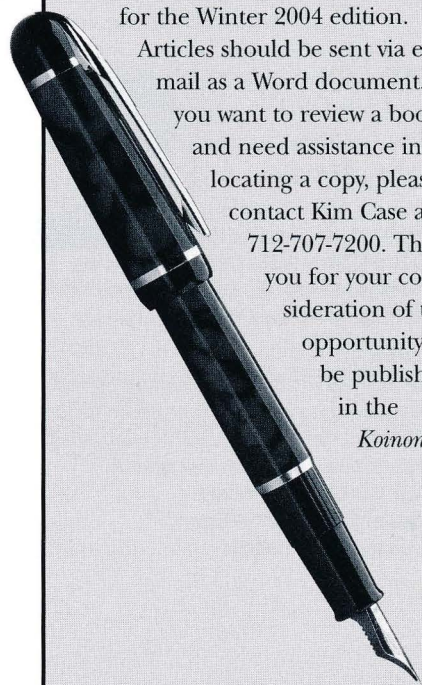
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Submissions Sought

- Success in launching a new program
- Leadership training ideas
- What's working in Residence Life
- Student Development — Academic partnerships
- Book reviews
- Student issues
- Research findings
- Issues facing Student Development professionals
- Reflections over the years

Submissions are currently being solicited for publication in the FALL and WINTER editions of the *Koinonia*. Articles should be sent to: kmcase@nwciowa.edu. Please include your name, title, institution and phone number. Submissions must be received by August 1, 2003 for consideration to be included in the Fall 2003 edition and December 1, 2003 for the Winter 2004 edition.

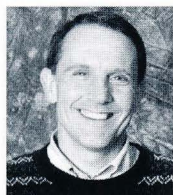
Articles should be sent via e-mail as a Word document. If you want to review a book and need assistance in locating a copy, please contact Kim Case at 712-707-7200. Thank you for your consideration of this opportunity to be published in the *Koinonia*.



For the Position of President-Elect

Tim Arens

Dean of Students
Moody Bible
Institute, Chicago, IL



Education:

- ED.D. in progress
(ABD) Azusa Pacific University
- M.A. Ball State University (1984)
- B. S. Grace College (1979)

Experience:

- 1987-Present Dean of Students, Moody Bible Institute
- 1984-1987 Director of Residence Life, Moody Bible Institute
- 1979-1983 High School Science Teacher / Coach, Heritage Christian School

ACSD Involvement:

- Member for 19 years

Leadership positions:

- 2001 Co-leader New Professionals Retreat
- 2000 Co-leader New Professionals Retreat
- 1994-1998 ACSD Editor
- 1994 Regional Conference Chair, Moody Bible Institute

- 1989 Annual Conference Chair, Moody Bible Institute

Presentations/Publications:

- Sexual Immorality on the Christian College Campus: How Do We Ensure Redemption (Calvin College Regional Conference)
- Cultural Awareness in New Student Orientation (Moody Bible Institute Regional Conference, 1994)
- Round Table Discussion panel member
- "Breaking Down Walls: A Model for Reconciliation in an Age of Strife" Book Review, *Koinonia*, Fall 1993.

Goals for the position:

My first goal as president-elect would be to provide effective leadership within the executive committee and the organization through communication, service, hard work, and commitment to Biblical values. Second, is to maintain the consistency and strength of the present programs and services offered by ACSD. Third, is to challenge our membership to become more involved in scholarly pursuits that integrate faith and the profession, that contribute to Student Development literature, and that create programmatic interventions to aid our work with students. Fourth, my aim is

to continue the intentional work needed to diversify our membership population.

Vision for ACSD:

ACSD has had an incredible impact on my life as a professional over the past 19 years. This has primarily been due to the colleagues that I have interacted with these many years. The strength of ACSD is the people of which it is comprised. As we look to the future we must continue to do everything possible to encourage the membership by providing opportunities for fellowship and encouragement. While continuing this great tradition, I see the possibility for growth in the following areas: 1) Provide opportunities for professional development for our membership through additional seminars or workshops that would be focused on topics such as assessing student outcomes, or leadership development. 2) The encouragement of more individual research initiatives by members relating to matters shedding important light on how we educate students on our campuses. This would include further expansion of our funding initiatives for research. 3) Continued growth in the membership of ACSD with special attention toward it becoming more representative of the unique and diversified body of Christ.

Barry Loy

Dean of Students
Gordon College,
Wenham, MA



Education:

- B.A. from the University of North Carolina at Chapel Hill
- M.A. from Wheaton College, IL

Experience:

- 25 years of total experience in student development holding a variety of positions including resident director, director of counseling, associate dean, and dean of students
- 18 years at Gordon College
- 5 years at Covenant College
- 2 years at Calvin College

ACSD Involvement:

- Member for 23 years

Leadership Positions and Presentations:

- Treasurer and Membership Chair (94-98)
- New Professional's Retreat Leader
- Workshop presenter
- Contributor to *Koinonia* and *Growth: the Journal of ACSD*

Goals for the position:

- To evaluate and enhance the professional services now offered by ACSD.
- To examine the limits and boundaries of our organization given the nature of its »voluntary leadership base.
- To encourage on going strategic and tactical planning as we look to the future needs of the academy and our members.
- To seek ways that ACSD can partner with other organizations to fulfill our mission.

Vision for ACSD:

My hope is that ACSD continues to mature as an organization committed to Jesus Christ. We are one of the very few Christian groups dedicated to providing leadership to those who seek to integrate their Christian faith with the work of student affairs. We have accomplished much in our first 23 years but many opportunities and challenges lie ahead. If elected, I eagerly anticipate working with the executive committee and membership at large to help move ACSD forward in the 21st century.

For the Position of Secretary

Monica Groves

Dean of Student
Development,
Northwestern College,
St. Paul, MN



Education:

- Bachelor of Arts in Ministries/Christian Education from Northwestern College
- Masters Degree in Higher Education/Student Affairs from Azusa Pacific University

Experience:

- Five years as resident director, Northwestern College
- Four years as associate dean, Northwestern College
- Nine years as dean of students, Northwestern College
- Three year term (2000-2003) on Chief Student Development Officer's Commission with the CCCU (Council for Christian Colleges and Universities)

ACSD Involvement:

- Member for 18 years

Leadership positions and presentations:

- Presented various workshops at ACSD regional and national conferences on topics such as leadership development, disciplinary process, orientation, mentoring, and student development as a profession.

Goals for the position:

My goals include:

- serving the executive committee of ACSD with joy by attending to the responsibilities of secretary;
- serving the membership of ACSD through encouraging and equipping regional directors to keep members both connected and informed;
- learning more about the association and aid in its effectiveness and growth.

Vision for ACSD:

ACSD is place of relationships, encouragement, services, and a forum for colleagues to examine ideas in the context of biblical faith.

ACSD should continue to be a proactive place for the "check and balance" of theories, trends, studies and practices continually emerging in higher education. A Christian professional organization must promote seeking knowledge, gaining wisdom, imitating Christ and building His Kingdom. May this Association's faithfulness to Christ and His Word produce a holy and bold creativity that identifies and implements the finest approaches possible to impact students and colleagues, campuses and culture through the means of student development.

Damon Seacott

Interim Vice
President for Student
Development, Spring
Arbor University,
Spring Arbor, MI



Education:

- M.A. Student Personnel Administration, Ball State University
- B.A. Journalism & History, Indiana University

Experience:

- Currently the Interim Vice President for Student Development, Spring Arbor University
- Four years and continuing as Associate Vice President for Student Development overseeing Career Services, Student Outreach Ministries, Student Government, and Student Activities

- Acting Dean of Students, Spring Arbor University
- Associate Dean for Residence Life, Spring Arbor University
- Director of Career Services, Spring Arbor University
- Resident Director, Indiana Wesleyan University

ACSD Involvement:

- Member for 14 years

Leadership Positions and Presentations:

- Presented at National and Regional ACSD Conferences for ten years
- Written numerous articles for the *Koinonia* since 1990
- A facilitator of the New Professionals Retreat, 2002 & 2003

Goals for the position:

- To serve other Executive Committee members enthusiastically.
- To provide support and encouragement to Regional Directors each month.

- To explore opportunities for ongoing interaction and sharing of information throughout the ACSD membership.
- To promote participation and influence in other Student Development organizations.

Vision for ACSD:

For ACSD members to:

- be the "hands" and "feet" of Jesus Christ as we serve our students, faculty, administrators, and staff members.
- influence the field of Student Development by letting our actions, attitudes, and research provide examples of how to serve others.
- inspire our students to live dynamic, faithful lives.
- practice humility, wisdom, simplicity, and love.

For the Position of Membership Chair

Tom Emigh

Vice President for Student Development, Cornerstone University, Grand Rapids, MI



Education:

- BS Wheaton College
- MA Counseling Psychology Western Michigan University
- ABD Michigan State University

Experience:

Professional positions include: Resident Director, Calvin College; Associate Dean for Residence Life, Biola University; Associate Dean of Student Development, Palm Beach Atlantic College; Dean of Students then VPSP, Cornerstone University

ACSD Involvement:

- Member for 17 years

Leadership Positions:

- Candidate for exec committee 1992
- Planning Committee: ACSD 1990 Annual Conference
- Executive committee-Membership Chair: 2001 to present

Presentations: (all ACSD Annual)

- 1990: RD Roundtable

- 1993: The Campus Crime Act and Sexual Assault: Compliance or Denial?
- 1994: Proactive Restoration: The Care Team Approach
- 1995: A Redemptive Approach to Discipline at a Seeker Model Christian College
- 1997: FERPA: Are You in Compliance?
- 1998: Does the Right Hand Know What the Left Hand is Doing? Assessing and Responding to Internal Communication Challenges

Goals for the position:

It has taken about two years to fully understand the processes around the membership recruitment cycle. From understanding the membership database to communicating with individuals and groups about membership, I am now in a position to significantly improve services to the membership of ACSD. Specifically, I propose to:

- Move the hard-copy membership directory to paperless format
- Conduct feasibility study for on-line registration process and web-based membership information
- Work with Treasurer to streamline process of depositing membership fee checks
- Communicate clearly and in a timely manner with the current membership of ACSD regarding membership issues
- Support various administrative/communication functions of ACSD through provision

sion of materials and information regarding membership

- Provide vision for increasing membership in size while also making it more representative of the broader higher education landscape

Vision for ACSD:

As an active member of ACSD for 17 years, I have been impressed and blessed by the continuous improvement of this organization. I have found that ACSD has been an organization in which I could grow as a professional, even as ACSD has grown in its own quality and quantity. Conferences, publications, discussions on the listserve, and interactions with colleagues have all contributed mightily to my own development.

Given the focus of the "Membership Chair" I would like to continue to build on the excellence of this organization by assessing the current membership of the organization and identifying gaps in our membership. By this I mean that I would like for ACSD to become truly representative of the community of student development professionals in higher education. Only when we achieve this level of heterogeneity will we be meeting our full potential as organization committed to serving its membership, profession, and students at a variety of institutions.

I am thankful for this organization and look forward to the opportunity to continue to provide service to its membership.

David Tilley

Vice President for Student Life, Houghton College, Houghton, NY



Education:

- BS Political Science, University of Tennessee, Chattanooga
- M.Ed. Educational Administration, Georgia State University
- Ed.D. Leadership Studies in Higher Education, University of Tennessee, Knoxville

Experience:

- 1971-1988-K-12 Teacher, Administrator, Principal, Director of Adolescent Drug Rehabilitation Program - Atlanta, GA
- 1988-1995-Executive Assistant to the President, Lee University
- 1995-2002-Vice President for Student Life, Lee University
- 2002-present-Vice President for Student Life, Houghton College

ACSD Involvement:

- Member for 8 years

Leadership positions and presentations:

- Mentor/presenter at New Professionals Retreat, 1999 Annual Conference, Biola University
- Workshop presenter, "You Can't Say That Here! A Look at Student Expression of Evangelical Christian College Campuses," 1999 Annual Conference, Calvin College
- Co-chair, ACSD:2002 Annual Conference, Lee University
- Mentor/Presenter at first Mid-Level Professionals Retreat, 2003 Annual Conference, Wheaton College

Goals for the position:

- To develop strategies for increasing ACSD membership, particularly in under-represented regions, among secular colleges/universities, with traditionally non-participating Christian colleges, and with minority groups;
- To maintain up-to-date and accurate membership information for the Association;
- To provide support and a more welcoming

environment for first-timers to annual conferences; and

- To serve as an active team member on the ACSD Executive Committee.

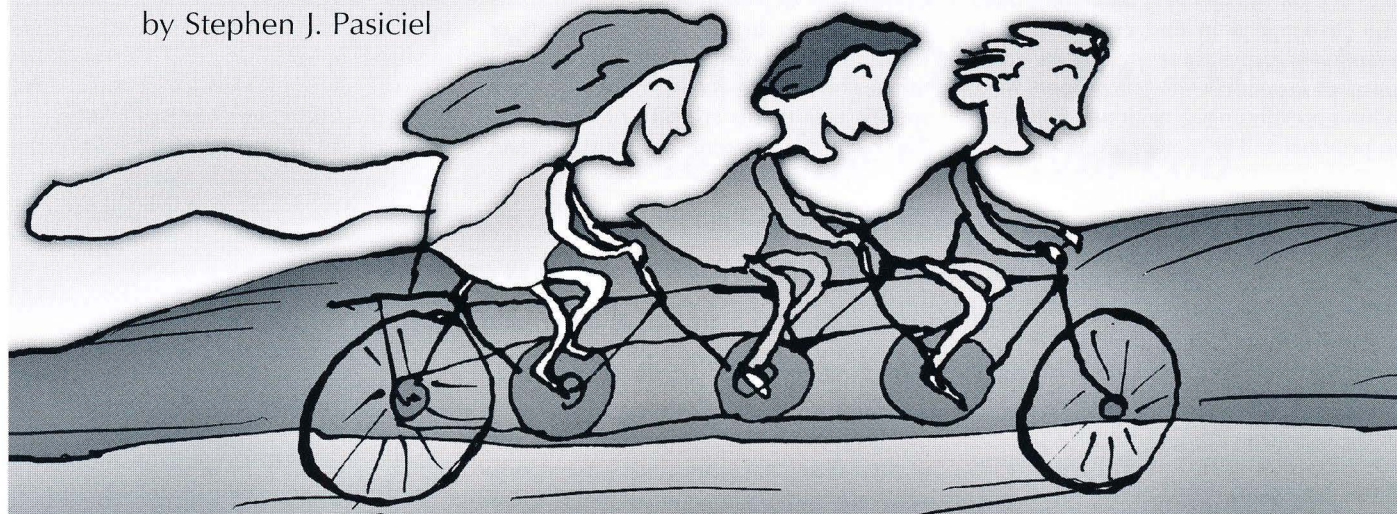
Vision for ACSD:

ACSD is unique in its commitment to analyzing the challenges of the Student Development profession from a Christ-centered perspective. Through the opportunity to rub shoulders with other professionals who see this challenging work as a ministry calling, my personal faith and commitment to this calling has grown. I am appreciative for the quality work that has preceded us and desire to give back to the Association. My vision for ACSD is that it remain true to these principles:

- To serve as an international voice for quality Christian scholarship in student development;
- To provide support and networking for Christians involved in the various ministries of higher education;
- To strive for excellence in our publications and conferences; and
- To address pressing, contemporary issues facing student development educators...all to the glory of God.

Building Inclusive Communities in the Residence Hall

by Stephen J. Pasiciel



During my three years as head coach of the women's volleyball program at a Canadian university I had to concern myself with the physical and technical development of each athlete, and also the tactical development of the team as a whole. Anyone who has coached at any level, and in any sport, knows that the process of developing these three aspects can be, in most cases, quite scientific and straightforward. However, there was one seemingly elusive facet that, if it were not given close attention the team would never succeed. I am speaking of team cohesion, team chemistry or, in a word, community. In the context of my teams, building community meant developing a feeling of commitment and trust among the team members and improved communication within the group. It also meant clear team goals and acceptance of team rules.

Although the word "community" is rarely mentioned in the Scriptures, there is an undeniable reference in them to community as the function of the "body of Christ." We are individual members of it [1 Corinthians 12:27] and we are responsible, using the gifts given to us by the Holy Spirit, to "equip the saints for the work of ministry [and] for building up the body of Christ" [Ephesians 4:12]. This can also be referred to as the common life – the mutual relationship among Christians that is a result of their participation in Christ's body, the church. The Scriptures mentioned above give us a picture of what true community looks like – that all Christians

share together in the one living body of Christ as they are joined to Jesus, their living head.

This article will examine both the tangible and philosophical characteristics involved in the building of *inclusive* communities. In order to engage in an intelligent discussion about the tangibles of inclusive communities, the concept must be defined. Ernest Boyer, President of The Carnegie Foundation for the Advancement of Teaching, suggested that an inclusive community is made up of the following six characteristics: It is

A purposeful community, where faculty and students share intellectual goals and values.

An open community, where freedom of expression is protected but which has a civility that respects the dignity of all.

A just community, with a commitment to heterogeneity and diverse opportunities in the curriculum and social activities, and an honoring of the individual person.

A disciplined community in which the individuals are guided by standards of conduct for academic and social behavior and governance procedures that work for the benefit of all.

A caring community that supports individual well-being through positive relationships, sensitivity, and service to others.

A celebrative community, which unites the campus through rituals that affirm both

tradition and change and instill a sense of belonging.

Despite the nobility of setting these characteristics as goals, the reality is that, in the context of Student Affairs, and in particular Residence Life, barriers exist which prevent the building of inclusive communities. Some of these barriers are student diversity, technology, increased financial expectations, and student mobility. Student diversity on any post-secondary campus not only refers to diversity in culture and ethnicity; it can also show itself in age and gender differences, differences in leisure habits, goals and objectives, and differences in gifting, skill and ability. In addition, it can take the form of individual or group diversity. The reality is that "Student Affairs professionals [may] tend to see the world of higher education through bifocals, tilting their heads upward one moment to focus on individual students through the bottom portion of their lenses and downward the next to view the broader campus environment through the top portion" [Blimling and Whitt, 158]. Community will always be more difficult to achieve as it is strived for within the reality of diversity.

A second barrier to building inclusive communities is technology. On the campus of LeTourneau University, each residence hall has the capacity for full internet access; and the majority of our students operate their own computer. This fact, coupled with the fact that a large percentage of the student body is enrolled in computer-related courses

es or degrees [Engineering, Computer Science, Aeronautical Science], adds up to our students spending the bulk of their time in their rooms using their computers. The challenge is to find creative ways to temporarily bring them out of that environment into one which encourages them to intentionally engage with other students on personal and corporate levels.

A third barrier to building inclusive communities is the increased financial expectation placed on today's student. The reality of increased tuition exists at every post-secondary institution. As a result, more and more students spend more and more extra-curricular hours working a job to earn money to pay for tuition, books, room and board, and other regular expenses. While this situation may only apply to a few students, it is these few students who may miss the opportunity to become a part of the community on their residence floor if they were present on the floor on a more regular basis.

A fourth barrier to building inclusive communities is increased student mobility. Ironically, although tuition is on the rise at most institutions, an increasing number of students own their own vehicle or have constant access to some other form of transportation. LeTourneau University is located in the south end of Longview, but the majority of the city's amenities are situated in its north end. Students who wish to leave campus to buy food or other necessities are faced with a twenty minute drive. The major centers which our students frequent are Shreveport, Louisiana, which is a forty-five minute drive and Dallas, which is a two-and-a-half hour drive from Longview. Time spent away from campus and away from the residence hall serves as a distraction from the building of community.

Creating inclusive communities is a concept that can be tangibly applied in a variety of contexts, but its philosophy is uniquely framed in the context of being Christian. Scripture calls this manner of existence "oneness," and this oneness can be conceptualized in several ways. First, as was mentioned earlier, true community may look like all Christians sharing together in the one living body of Christ as they are joined to Jesus, their living head. Fundamental to the concept of the headship of Christ is the fact that we are all cre-

ated in the image of God. Our longing for oneness stems from the very being of God fixed in us. Paul's first letter to the Corinthians depicts how we as Christians share together in the one living body of Christ. He compared Christ's body to a human body. Each part of that body has a specific role that is critical to its function. The parts are different for a purpose, and

Although the word "community" is rarely mentioned in the Scriptures, there is an undeniable reference in them to community as the function of the "body of Christ."

in their differences they must work together. A community is composed of many types of people from a variety of backgrounds with a range of gifts and abilities. But despite these differences, all believers have one thing in common – faith in Jesus Christ [12:12-14].

Second, in the Gospel of John, Jesus prayed to the Father that we might be one even as God and He are one [17:22-23]. Community, as spoken of in this passage, is shown only as we realize the importance of the community that exists in the three persons of the Godhead. This is the perfect model of community. The interdependence of the Father, Son, and Holy Spirit is played out as Jesus carries out the will of the Father [8:26, 28; 14:24]. The Father glorifies the Son that the Son might glorify the Father [17:1], and the Holy Spirit glorifies the Son by taking what is of Jesus and making it understood to us [16:14]. The community we attempt to build amongst fellow believers is, or should be, a reflection of the perfect community shared between the Godhead.

Third, oneness with others can only be achieved as all members strive for oneness with, and demonstrate a dependence on, communion with God and as they seek to live under His authority. The book of Genesis tells us that humankind is made for personal and ongoing fellowship with God, which includes rational understanding [1:28], obedience [2:16-17], and communion [3:3]. Only as individual members seek communion with God can true community within themselves be developed.

An important concept to consider is that "simply living with people does not by itself create community. People live together in armies and prisons and college [residence halls] and hospitals, but they are not communities unless they live out the same reservoir of values and the same center of love – the truth about Christian community is that we have to be committed to the same eternal things together. What we want to live for and how we intend to live out those values are the central questions of community" (Chittister, 44).

Student Affairs professionals bring about community by establishing mutual values, and then living them out together as they minister to the student body and other personnel on their campuses. This can be done in four ways. First, we strengthen community by sharing the value of practicing loving responses to one another [John 15:12]. Second, we share the value of submitting to God [James 4:7] and therefore to one another. Third, we share the value of giving ourselves away to one another in sacrificial ways [John 15:13]. Finally, we share the value of encouraging and building one another up [1 Thessalonians 5:9-11]. This is true community.

Communities can certainly be purposeful, open, just, disciplined, caring and celebrative. It is generally feasible to reach creative solutions to function within student diversity, increased use of technology, increased financial expectations, increased mobility and other barriers to community on a residential campus. But apart from the values that are a product of a shared relationship with Christ, true community cannot exist.

Stephen Pasiciel is a Resident Director at LeTourneau University in Longview, Texas. Prior to earning a Master's degree in Student Development from Providence Theological Seminary, he spent three years as a head coach and instructor at Trinity Western University. He has a wife, Lisa, and two boys, Liam and Soren.

References

- G.S. Blimling & E.J. Whitt (1999), *Good Practice in Student Affairs*.
J. Chittister (1991), *Wisdom Distilled from the Daily*.

Proposed ACSD Constitution Change

Present Statement

Article II – Mission Statement

The purpose of this organization shall be:

1. To promote professional growth and provide opportunity for Christian fellowship and exchange of ideas.
2. To integrate the use of scripture and the Christian faith in the student development profession.
3. To provide various services for membership.

Proposed Statement

The mission of the Association for Christians in Student Development is to provide opportunities for the integration of Scripture and the Christian faith in the Student Development profession, to promote professional growth, to provide opportunities for Christian fellowship, to allow for the exchange of ideas, and to provide various services for membership in pursuit of this mission.

The above proposed mission statement will be voted on at the annual Business Meeting during the ACSD Conference at Wheaton College. We apologize that the proposed statement was inadvertently printed in the 2003 Directory prior to a vote.

Faculty Involvement in Student Development: *Teaching Does Not End in the Classroom*

by Neil Friesland

Some of the most memorable times in my undergraduate career were when I saw a professor off campus in a restaurant. They were actually “real people”. I was getting gas at local convenience store when a faculty member pulled up and started putting gas in his car. After he was done he told me to take my gas cap off and then proceeded to put gas in my car from the hose he was using. That single moment in my career as an undergraduate helped shaped my view of how faculty relate to students.

Students spend most of their time in the residential areas so they are naturally going to be in contact with the Residential Life staff. This contact produces relationships that can last for a lifetime. Unfortunately, some students only come in contact with their professors three to four times a week. I have found that when professors have regular contact with students outside the classroom the level of relationship can be raised to higher levels. A student at Calvin College in Michigan stated: “I think it is a good idea for professors, to come into the dorms and see how we live and talk with us. Now when Professor (Sterk) gives lectures or even just passes us on Calvin paths, we can feel a special connection with her.” (<http://www.stu.calvin.edu/chimes/990226/features/features1.html>) It's this kind of program that helps bridge the gap between students and faculty.

To bridge this gap there are a number of ways that student development and faculty

members can facilitate faculty-student relationships. Some examples of these are:

- As in the case of Calvin College, invite faculty members to come speak on student related topics of their choice in the residence hall. This gets the student on even ground with the professor and thus it becomes a “safe” place for students to open up to a faculty member when they may not otherwise do so. This also lets the student see that the

I have found that when professors have regular contact with students outside the classroom the level of relationship can be raised to higher levels.

faculty member is not always immersed in the topic they teach. They may not be “Science geeks” outside of the lab. When I was a Resident Educator at MidAmerica Nazarene University, I developed a program called “The doctor is in”. This program was developed to bring in faculty members with their doctorates to share of their experiences in their academic career as well as their professional career.

- Develop a Freshman Experience course for new students that incorporate faculty members from each major area. Here at MNU Sondra Cave, our Freshman Seminar director, does a great job at emphasizing the importance that each

of the freshman seminar professors have their classes over for a meal or two throughout the year. This allows the students to see how faculty members live. It also provides a home away from home for students. Now that I am a faculty member at MNU and Freshman Seminar instructor, I have had the privilege to have students in my house and share a meal with them. I can see how much a difference this makes when the same students see me on campus or when they stop by my office just to chat.

- Periodically include faculty members in Residential Life staff meetings. This would allow faculty members to hear about various issues that face the residential life staff as well as the students.
- Develop a monthly speaker series. This is a great way to bring in experts in student life topics such as health, sex, and relationships. There are professors on campus that are incredible resources for these types of events. They just need to be asked.
- Invite professors to the residence hall during testing or finals week for "CRAM SESSIONS WITH YOUR PROF." This is an excellent way to get students to study as well as offer help for those students that are struggling with a class.

I have listed a few ways that student development can bridge the gap between the faculty and students. In reality these suggestions are only possible if everyone is on the same page when it comes to the mission of student development. Barry Loy (1999) stated "we can't partner until we have shared vision, and the possibility remains that we will not agree; we will continue with two separate curriculums within the same institution."

One of the toughest jobs of student development is to get faculty members to "buy in" to the mission as well as have a vested interest in the future of student development. It can be done. Don't lose hope. The state of student development and faculty relations is better than it was ten years ago but there still is work to be done.

Neil Friesland is Assistant Professor of Adult Education at MidAmerica Nazarene University, Olathe, KS.

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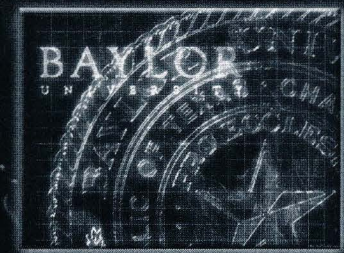
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NEW COLUMN

Thinking Theologically: *Decision Making and the Matter of Our First Priority*

by Todd C. Ream

I would like to open by offering my thanks to Editor Kim Case for her willingness to extend to me the opportunity to develop and contribute to this column. My hope is that this regular conversation will help us to explore what it means to think theologically about the decisions we make as student affairs professionals. As a result, I would like to invite the membership of ACSD to offer questions or concerns (see contact information below) that arise from daily practices and need further theological reflection. My intention is not to offer decision making equations. By contrast, I am seeking to develop a framework for collaborative creativity that highlights the unique resources offered to us by the larger Christian tradition.

As student affairs administrators, many of us work at institutions where the integration of faith and learning serves as the highest calling for our colleagues who work as faculty members. Embedded in this calling is an aspiration to create a worldview for our students where the disparate elements in their lives once again become one. However, this aspiration runs in direct opposition to the aspirations often embodied by the modern academy. An infinite sequence of efforts to separate the disciplines, and even sub-disciplines, from one another identifies the modern academy's approach to truth. As a result, the only unity and commonality connecting these offerings is often the cover binding the respective academic catalog.

The nature of this daunting challenge posed by the modern academy forces those of us in Christian higher education to think about how our practices as student affairs administrators aid or hinder the efforts made by our faculty colleagues. We would all likely agree that administrators primarily participate in the practice of decision making. We would also all likely agree that students learn from our co-curricular decision making practices. However, no framework appears to exist that allows us to see how our faith is integrated into these efforts. As a result, the aspiration to think theologically must be seen as one born out

of our desire to make our faith and our decision making practices one in the same. This type of effort would serve our faculty colleagues while also serving the learning aspirations of our students.

While the practices generated by the aspiration to integrate faith and decision making are exercised in our respective institutions, we learn the habits making these practices possible in the Church. Our life as members of the body of Christ is the matter of our first priority. The experience of common worship afforded to us by the Church shapes and molds our deepest assumptions concerning truth. Baptism, communion, and the exhortation of Scripture teach us to shed the inclinations of the larger culture in favor of the inclinations of the cross. Stanley Hauerwas and William Willimon proclaim that common worship is what makes Christians "resident aliens." We reside amidst the currents of society yet the source of our identity is found elsewhere. Our ability to think theologically—to integrate faith and decision making—is given shape and context by the experience of life in the Church. The ordering of our priorities in this manner allows us to take our place beside our faculty colleagues as members of a community committed to the integration of faith and learning—the community of Christian higher education.

For Further Reading:

- Rodney Clapp, *A Peculiar People* (Downer's Grove, IL: InterVarsity Press, 1996).
- Arthur F. Holmes, *Building the Christian Academy* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2001) & *The Idea of a Christian College* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1993).
- Robert Maynard Hutchins, *The Higher Learning in America* (New Brunswick, NJ: Transaction, 1995).
- Clark Kerr, *The Uses of the University* (Cambridge, MA: Harvard University Press, 1995).
- John Howard Yoder, *The Politics of Jesus* (Grand Rapids, MI: William B. Eerdmans, 2002).
- Stanley Hauerwas and William Willimon, *Resident Aliens* (Nashville, TN: Abingdon Press, 1991).

Todd C. Ream is Visiting Assistant Professor of Educational Administration/Higher Education at Baylor University. He previously served as a residence director at Messiah College and as the chief student affairs officer at Oklahoma Baptist University. He invites your remarks and suggestions concerning this piece or concerning topics for further exploration. You can reach him at Todd_Ream@Baylor.edu.

ACSD Appalachian Region Event

Lambuth University located in Jackson, TN (one hour east of Memphis) will be holding a "Regional Roundtable" on Thursday, April 3. Details of the event will be placed on the ACSD listserve in March. For additional information or registration information, please contact Dustin Keller at keller@lambuth.edu.

**May 30 — June 2, 2003
Wheaton College, Wheaton, IL**

ACSD MID-LEVEL PROFESSIONALS RETREAT

The Mid-Level Professionals Retreat will provide exciting learning experiences for participants to reflect on the responsibilities, challenges and uniqueness of being a mid-level professional, as well as advice and mentoring which is practical and relevant to the day-to-day experience of ACSD mid-level professionals in accordance with the biblical world view of the organization.

A mid-level professional is defined as anyone who reports to a senior student affairs officer or reports to someone who reports to a senior student affairs officer. These professionals have on-going supervisory, budgetary, and/or programmatic responsibilities for a department.

Applicants should have five (5) or more years experience as a full-time student development professional, or have been in student development for at least two years with previous related professional experience in a mid-level leadership position.

The retreat is limited to 20 participants in order to provide the personal mentoring relationships desired by the 5 senior level professionals serving as mentors in the program. Five applicants will remain on an alternate list in the event that any registered participant cancels or is unable to attend. Alternates will not be required to pay any registration fees until such time as a place opens in the program. However, it is important that all applicants complete the application process.

To provide for a diverse group of participants, no more than two (2) professionals from any one institution may attend. If more than two (2) professionals apply, the Chief Student Development Officer from your institution will be contacted to set priorities as to which professionals from your institution will attend this year's retreat.

Content Areas

Five important learning modules have been developed to guide the desired learning objectives of the retreat. These topics include campus culture and politics; strategic planning, budgeting and assessment; supervision—supervising and being supervised; professional ethics; and surviving and thriving personally and professionally. Each module will incorporate presentations, small group discussion, and case studies in order to provide the interactive environment necessary for challenging critical thinking and problem solving.

Senior Level Mentors

- David Tilley, Vice President for Student Affairs, Houghton College, Houghton, New York.
- Wayne Barnard, Assistant Provost for Student Development and Dean of Campus Life, Abilene Christian University, Abilene, Texas.
- Eileen Hulme, Vice President for Student Affairs, Baylor University, Waco, Texas.
- Joe Brockinton, Vice President for Student Affairs, Asbury College, Wilmore, Kentucky.
- Pam Jones, Vice President for Student Learning, Belhaven College, Jackson, Mississippi.

Registration Fee

Registration for the Mid-Level Professionals Retreat is \$185.00 for both members and non-members of ACSD. This fee will cover meals, lodging and all retreat materials. Once your application is received you will be contacted by email with an address to which you can send your check, made to the order of Abilene Christian University, and noted as ACSD-MLPR registration.

Apply On-Line

For more information, and to apply on line, please visit the Mid-Level Professionals Retreat website at www.acu.edu/acsdretreat.html or contact Wayne Barnard at wayne.barnard@acu.edu or 915-674-2067.

My Senior Year: A Reflection on the First Four Years

by Adela Hufford

It occurred to me recently that it is my "senior" year at Indiana Wesleyan University. I am in the spring semester of my fourth year here at IWU, along with several hundred traditional undergraduate seniors. Although I know what I'm doing after this semester, the idea of being a "senior" has prompted me to wonder what comes next. It has also caused me to ask a few questions of myself: What have I learned during my time here on campus and have I made any significant contributions?

During my four years at IWU I have been supervised by one Associate Dean of Student Activities and two Assistant Vice Presidents of Student Activities. I have collaborated with 21 IWU Resident Directors and 18 members of CoCCA (Coalition of Christian College Activities). I have attended five national ACSO conferences and helped host one regional ACSO conference. Through these relationships and experiences I have gained a foundation for how I approach my job as Director of Student Activities. But most importantly, during these four years I have supervised a total of 62 students through my various job responsibilities. And it is through these relationships and experiences that I have learned the most about my job and who I am as a Director.

These students are my compass, my constant indicator of when I have successfully fostered a relationship or when I have failed to connect. They hold me accountable to decisions I make, or things I have promised. They ask me how I am doing, and offer hugs when I'm wearing my "grumpy pants" or when I seem down. My students share with me when they've aced a test, when they've been up all night having a deep conversation with their roommate, and when they've accomplished something of significance. They also ask me to listen when times are not so good – when the relationship with the boyfriend/girlfriend isn't meeting their expectations, when things at home are unsettling, or when they are confused about what to do for the summer or after graduation. These students are the reason why I am here, and

why I continue to have a passion for student development and student activities. And in the moments of joy and frustration, these students continue to humble me, reminding me of just who is making the significant contributions.

Interwoven between all of these relationships and experiences with my students is the reality of God. Working for a Christian institution allows the freedom to openly talk about God. It also provides an opportunity to take things for granted. I reference and pray to God when I am in need of something: resolution, guidance, direction or wisdom — and I encourage my students to go to God for these same things. But I often fail to acknowledge when He provides for me these exact things that I ask for! He desires to have this conversation with me and I'm not always willing to respond. And I don't always encourage my students to be thankful or to acknowledge that it was God when their prayers are answered. It took an empty gas tank to realize this.

On a return trip from the Kokomo Sam's Club a student and I found ourselves in a situation where we needed God to protect and provide for us. The student who was driving hadn't noticed how low her gas tank was before we left campus, and neither of us thought about it as we headed back to Marion. But there we were, on a major two lane highway with a car that began to sputter and then finally stalled – right in the middle of the lane, right in the middle of the highway and right in the middle of traffic with a gas gauge that read empty.

After pushing the car onto the shoulder, I climbed back in and shut the door. I looked at the student and shared that I didn't know what to do. I didn't have any answers. Neither of us had a cell phone to call for help. I looked at the student and said "Let's pray". I prayed one of the most honest prayers in my life and tried to have the faith of a child. "Dear God, we need you right now. Our car does not have gas, we do not have a phone to call anyone and we are sitting in a very dangerous spot. We recognize that we do not have a way out of

this situation on our own. We pray for your protection as we sit on the side of the road. Please surround us with your angels. We need you to appear in a tangible form and soon. We are going to walk across the road to this house. Please protect us from harm and danger as we cross the road and as we knock on the door. If no one is home, please appear through someone who will stop for us. We love you and trust that you will take care of us. Amen."

And He did take care of us. The house had appeared to be abandoned. Several of the windows were broken, and there were no tire tracks in the snowy driveway, but there were numerous garbage bags full of crushed beer cans on the back porch and music could be heard inside. As I knocked on the door I kept saying "hedge of protection", wondering who would be answering, but no one ever came to the door. So we headed back to the road and I waited for God to appear.

At this point a car slowed down and came to a stop right next to us. The window rolled down and a young female asked if we needed help. (Thank you God!) The driver had passed by the spot several times, seeing us leave our car for the house and wondering if we were able to get help. She shared that she lived nearby and was willing to help us get gas for the car – and she did. She even poured the gas for us! It was unbelievable, and yet it shouldn't have been. We asked God for help and said that we trusted that He would provide. And he did.

What an incredible experience to share with this student. And I took the opportunity to acknowledge that it was God who provided for us and answered our need for help. The experience has also provided me a chance to share this story with other students, laying a foundation, so I can continually point out how God is answering our prayers.

This is just one of the things I've learned in my four years at Indiana Wesleyan University. The great thing is that I continue to learn, and God continues to provide me with illustrations for that learning process. I'm looking forward to being a "fifth year senior" with new students and new relationships and experiences that come with that.

Adela Hufford is the Director of Student Activities at Indiana Wesleyan University in Marion, Indiana. She is submitting this article on behalf of CoCCA.

New Professionals Retreat

Association for Christians in Student Development
Presents the Tenth Annual

To be held immediately
prior to the ASCD
Annual Conference at

Wheaton College – Wheaton, IL • May 30–June 1, 2003

The New Professionals Retreat is open to individuals with 1–4 years of experience in the field who are currently employed in Student Development. Enrollment will be limited to provide for a highly interactive format, so be sure to register early! Several experienced professionals will be involved in leading and teaching activities and facilitating small groups.

The following comments are from past participants who would like to share their experiences:

"I found the New Professionals retreat to be tremendously helpful as a warm up to my first ACSD conference. I really appreciated being able to connect with other student development professionals on a meaningful level. It was so helpful to exchange ideas with others and learn from seasoned professionals. I enjoyed the main conference much more because of the relationships that were built during NPR. This was particularly valuable because I was the only representative from my institution at the conference. I went on the rafting trip after the ACSD conference with the folks from Evangel and we had a blast together!!"

**Alida de Forest/Dean of Women
Alaska Bible College, 2002 NPR**

"I am so thankful that I attended the New Professionals Retreat after completing my first year as an RD. It was a wonderful way to process the year, begin setting goals for the next year, and to share with other professionals. The mentors were terrific and I certainly enjoyed all the small group time - networking, laughing, and eating!! I would definitely recommend this retreat to anyone who is just starting out in the field of Student Development!"

**Becca Miller/Resident Director
Anderson University, 2002 NPR**

"As I reflect back and assess my ASCD conference experience I can't imagine now not attending the New Professionals Retreat. Taking advantage of the opportunity to meet other new student development professionals will be a benefit I will carry with me for many years. It is so wonderful to have a group with which to call upon during the year for support, guidance and encouragement. I honestly would not have this group in my life had I not attended the retreat. The activities and small group times during the retreat allow participants the chance to develop relationships beyond the introduction level. Hearing others share during the retreat made me realize that I wasn't alone as I faced professional challenges, disappointments and successes! It was so fun!

**Nicole Hoelfle/Associate Director
for Student Programs
Simpson College, 2000 NPR**

For more information, contact:

**Martha J. Smith
Assistant Dean of Students
Huntington College
260-359-4040 • msmith@huntington.edu**

please join us

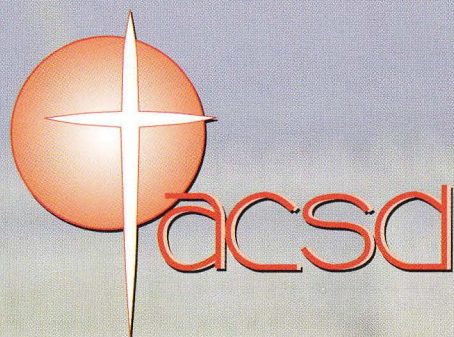
abuela
generation to generation
WHEATON COLLEGE
ACSD June 2-5, 2003

*una generación celebrará tus
obras ante otra generación,
y anunciará tus poderosos hechos*

salmos 145:4



One generation will commend your works to another; they will tell of your mighty acts. Psalm 145:4 (NIV)



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